
THIS IS NOT
A PROTEST

OCCUPY
YOUR FUTURE

THIS IS
A NEW WAY
OF LIFE



To our Readers:

Welcome to the Occupy edition of The Student Insurgent. A lot has happened in this country since we last published an issue of this magazine. Not just in human hearts or in Facebook posts anymore, but on the streets and in the public parks — **the long-awaited revolution has begun.**

From the streets of Malaysia's Kuala Lumpur (the site of the first Occupation) to the grimy parks of Manhattan, freedom is starting to ring. And even down under the bridge here in Eugene, a collective of committed individuals are starting to exercise their right to peaceably assemble and exert political autonomy.

Inspired by last May's 15-M movement in Spain and the popular uprisings of the Arab Spring, Occupiers across the planet have taken issue with systemic corruption and oppression in their governments. While it's true that the Occupations are the sites of passionate non-violent protest against greed and corruption, what we feel is more valuable is the prevailing method of dissent.

The emergence of semi-autonomous communities that stand both against and apart from formal structures of aristocratic "representative" democracy is an unparalleled victory for human rights. Direct participatory democracy now prevails in Occupy encampments in 951 cities around the globe.

Direct democracy is that method of government that you may remember from school as being taught as "inefficient" or "time-consuming." It is a system of governance in which every voice is heard, and all concerns are given voice. Most importantly of all, by providing opportunity for a popular consensus, the direct democracy ensures that human needs will be prioritized over individual or corporate greed.

In Eugene, Portland and New York City, we Insurgents have watched this movement play out over the last two months. We have seen autonomous governments both challenge and cooperate with the formal "representatives" of the cities they occupy. We have seen human need given the highest precedence by the unpaid citizens of a brand new world — one which mandates that food and shelter be provided to everyone, regardless of the status of their bank account. And we have seen greed give way to generosity, apathetic indifference dissolve into conversation and mutual respect, self-centered-ness melt into a genuine concern for others.

The response from many formal governments has been appalling. At press time, the Occupations in Portland, New York and Oakland have been "evicted" by their established city governments, with whom they were attempting to negotiate. These publicly (and privately) -funded city governments have paid for police to beat and arrest unarmed protesters, disperse peaceful crowds with noxious chemical gases, and lob military-grade flashbangs into crowds of concerned citizens, thus leaving the thousands who peacefully expressed dissent bleeding and bruised, homeless and indignant.

We invite you to consider the notion that this is not how the movement will end — that oppression, violence and the propagation of misinformation will not bring a close to this chapter in history. We invite you, dear readers, to read on, to be encouraged and inspired.

We hold these truths to be self evident — that human beings are valuable, and worthy to be treated with respect and dignity as autonomous participants in the communities they choose and those that choose them; that they have a right to resist the deprivation of food and shelter; and that they have a right to speak and be heard. If we are not at liberty to secede, then we have never been at liberty at all.

Solidarity forever,

Joel and Matt

Co-Editors, The Student Insurgent

*We do not speak for the Occupy movement as a whole.
We only cover it and support it.*

Are you keeping up with our weekly newsletter The Resistance? Look for it Monday-Friday around campus and the Occupy Eugene camp. Submissions due Wednesdays by 5 p.m. to studentinsurgent@gmail.com.

inside this issue of your student



nsurgent:

vol. 23 no. 1

occupy

[where the real politics happen. the streets.]

what it is	1
at home [in eugene]	3
on the street	4
an open letter	5
across the country [in new york].....	7
the media	8
on the move [in eugene]	9
what we saw [in portland]	13

the rest

anarchism and sprituality.....	10
power shift west	19
apples to twinkies.....	21
emu expansion proposed.....	23
eugene art walk.....	24
poetry.....	25

The Student Insurgent is based out of the University of Oregon in Eugene. We are a radical publication that seeks to deconstruct the existing social order to facilitate its replacement with one which is ecologically sound and functions on egalitarian lines. We strive to be an open forum, somewhere the silenced and oppressed can express their ideas and opinions free from the filters of the mainstream media.

Subscriptions are \$15 a year by mail. The Insurgent is distributed freely to UO students, the community, and prisoners.

The Insurgent encourages its readers and supporters to submit news and feature articles, short fiction and poetry, cultural criticism, theory, reviews, etc. Graphics, cartoons, and photos are more than welcome. If you would like your material to be considered for publication, just e-mail or snail-mail any content you'd like to submit to the address below. We reserve the right to edit any submissions for grammar, clarity, or length. Poetry and art will not be edited or censored in any way. All articles, with the exception of unsigned editorials, solely reflect the opinion of their author and not necessarily that of the Student Insurgent.

**We
are**

co-editors

Lianna Davis
Joel DeVyldere
Cims Gillespie
Matt Mitsch
Ashley Young

contributors

Rand Gould
Argus Long
Ian McTeague
Waylan Russell
Samuel Rutledge
Jessica Svetal

design facilitator

Eder Campuzano

who is? | what is? | where is?

[occupy]

by matt mitsch

Occupy is a leaderless, non-hierarchical resistance movement against the corporate state. All Occupy events stand in solidarity with Occupy Wall Street, although there is no single, centralized source of authority. The movement is deliberately designed to be as decentralized as possible; each Occupy community is completely autonomous. **Occupy encourages non-violence in order to maximize the safety of all participants.**

The main organization of the movement is a system of direct democracy, based on a modified-consensus decision-making process, in which full consensus (100% approval) is striven for, with 90% approval needed in order for a proposal to be enacted.

Consensus cannot be enforced; it can only be reinforced through the actions of the participants themselves. This process of direct democracy is called the “General Assembly.” The General Assembly (GA) is an open, participatory forum, in which each and every member who is present has the right to voice their opinion. Since the process is non-hierarchical, no single vote counts more than any other vote — 1 person, 1 vote.

Unlike traditional protests which feature sign-waving and chants for a few hours in an attempt to appeal to established authorities, the Occupy communities are intended to maintain a presence at a specific site for an extended period of time. This requires organization and infrastructure. Each Occupation features a variety of committees, or working groups, who perform specialized tasks within the necessary space.


Some examples of these working groups and areas include

food/kitchen, medic tent, sanitation, legal, comfort (for sleeping bags, tents, etc.), engineering, info booth, library, peace-keepers, media/public relations, and so on.

Anyone is free to join or leave these working groups at any time. Individuals do not report directly to a “boss,” and can start their own working group in order to meet a previously-unfulfilled need at the camp.

The goal is to have autonomous individuals contribute to the group in a way that is consistent with their area(s) of interest or expertise. Helping out at one of these sites is as easy as finding someone with the group you’d like to be a part of and asking “How can I help?”

The communities of the Occupy movement operate as a cashless gift economy; people provide what goods and services they can, and take what they need. This model is based on principles of community, compassion, understanding, respect, enlightened self-interest, mutual aid, and love.

The core message of the Occupy movement is the process itself. By taking part in the Occupy community and the direct democracy of the General Assembly, we are helping to shape the future society that we would like to see. 

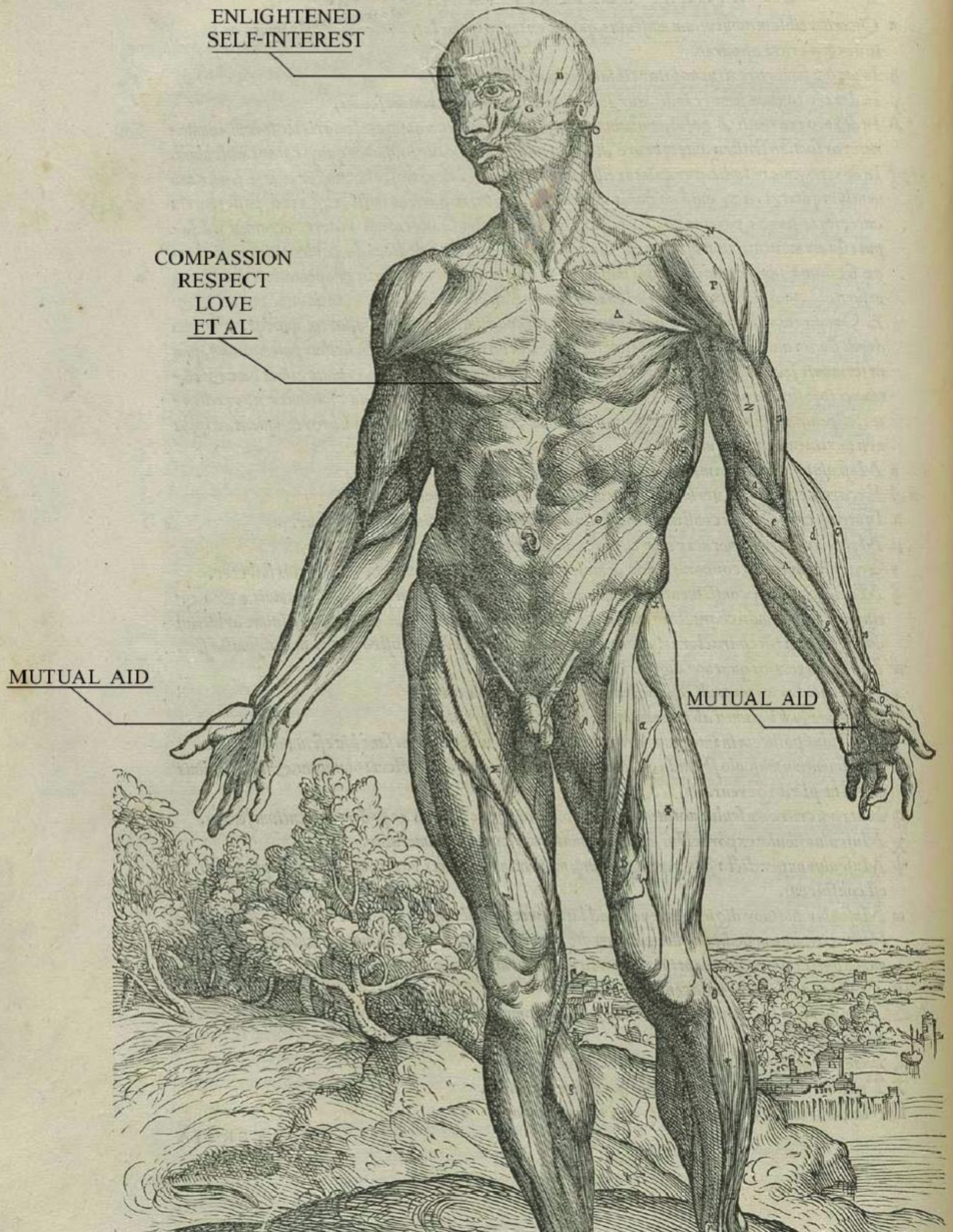
It's you.

It's me.

It's everywhere.

ANATOMY OF @ REVOLUTION

MMXI



City and federal officials send Occupy Eugene a simple message:

“We support you.”

(even if you're not totally happy with us)

By Jessica Svetal

On Oct. 12 an abandoned SUV was set on fire in West Eugene. Red spray paint spelled out the words “Occupy. Fuck Kitty Piercy.”

The Communications Committee for the official Occupy Eugene movement immediately issued a press release stating that the incident was not an official act of the movement. The committee emphasized that its official position is one of non-violence, and that any act or threat of violence would never be condoned.

Mayor Piercy accepted this explanation. In fact, she has supported the movement ever since personally visiting the Eugene Occupation during the first week when it was located at the park blocks near Olive and Broadway streets.

“This has been building for a while in the whole country,” Piercy said.

She said that the American people have progressively become frustrated with inequality. Recent events surrounding the subprime mortgage crisis of 2008 exacerbated this situation. In her opinion, “the manifestation [of this concern] is Occupy.”

Most of the local government has also had a favorable opinion of Occupy Eugene. City officials have been in cooperation with the movement, working with the occupiers to find an acceptable location, and lifting city bans on camping in public parks.

Speaking for the City Council, Mayor Piercy said that they have been impressed with the level of cleanliness and order that the occupation has maintained, and want it to continue in a safe and respectful manner.

“The ‘job creators’ gambled our economy into oblivion.
-Peter DeFazio, D-Ore.”

Lane County’s federal representative Peter Defazio is also supportive of Occupy. In October, he spoke emphatically to the federal House of Representatives.

“Wall Street, the ‘job creators,’ gambled our economy into oblivion...At the time [of the George Bush bailouts] I proposed that Wall Street should pay for its own bailout.”

He referred to the occupation of Wall Street as the “American awakening.” He said that the occupiers’ “future has been stolen from them...this country does not give them a fair shot.” He called for the re-regulation of Wall Street, and for the government to become more invested in the “real economy.”

In the nationwide Occupy movement, Eugene’s local government is a unique example of governmental support for the demands of justice by the occupiers. 

JUNE 9, 2011

OCCUPY WALL STREET

[a brief history]

Timeline by Jessica Svetal

Adbusters registers
domain name:
occupywallstreet.org

“WE ARE A GLOBAL NETWORK OF ARTISTS, ACTIVISTS, WRITERS, FRANKSTERS, STUDENTS, EDUCATORS AND ENTREPRENEURS...OUR AIM IS TO TOPPLE EXISTING POWER STRUCTURES AND FORCE A MAJOR SHIFT IN THE WAY WE WILL LIVE IN THE 21ST CENTURY.”

-Adbusters’ platform.

Watch As I the World

4

story by Samuel Rutledge | pic by Matt Mitsch



“There is no way to have a protest on the street without facing the problems of the street head-on.”
-Samuel Rutledge

Recently it has come to my attention that the global Occupations are being blamed for the disorderly behavior that is taking place at many of our protest sites.

This is understandable, given that the power structure is hell-bent on discrediting us by any means at their disposal. It is also laughable.

The problems we are facing were not created by us, but we deign to shed light on them and so we are blamed for them. The truth is, every person at our protest is there because the sys-

tem is broken. If there were no occupations, the number of people experiencing homelessness would remain unchanged. If there were no Occupations, there would remain on American streets over a million runaway youth. Every day, people would be assaulted on the street, overdose on drugs on the street, urinate, defecate, sleep, and die on the street. The only thing that has changed about these problems since the occupations began is that now people are paying attention to them.

There is no way to have a protest on the street without facing the problems

of the street head on. These problems are studiously ignored by politicians and the public alike. As occupiers, we will not ignore them. This is both a matter of conscience and necessity. We believe that by facing them we can begin to create opportunities for these problems to be addressed.

The problems of the street are best understood by the people who live on them. In Occupy Eugene, those people self identify as Street Families. They are a collection of close-knit groups with

see **RUTLEDGE**, pg. 6

AUGUST 2ND, 2011



The two groups join in a demonstration at the Charging Bull sculpture (the Wall Street symbol of aggressive financial optimism) which stands in Bowling Green park in Lower Manhattan. Afterwards, they organize into smaller working groups to plan for the September 17 event.

Dear _____ :

An open letter from the Occupy Eugene - Education Alliance

As members of the University of Oregon, greater Eugene, and American communities, it is critical that we understand the underlying causes of both the Occupy Wall Street movement and the corporate power existing in the current economic and political system.

The overarching goal of the Occupy movement is to bring consensus-based decision making to the forefront of social processes. In this way, participants are able to exercise true democratic means of communication and collaboration. With a consensus approach as opposed to a financial power approach, the Occupy movement has highlighted the dominant characteristic of corporate power – the use of money to control and inform political and economic situations.

First, a look at the role of corporations in American society: in the late 19th century, the Supreme Court granted corporations the right of the First Amendment – free speech. This ability to be treated as a person in the eyes of the law has allowed corporations to use their large reserves of money in the political process – mainly through lobbying and extensive campaign donations. Corporations have been able to protect their interests by enhancing the income of a great number of politicians, who are then indebted to the

corporations to uphold their interests in the political realm. For example, a corporation like Shell Oil might donate a large sum of money to a congressional candidate, who makes it their priority in office to protect the interests of companies invested in fossil fuel production and, ultimately, consumption – regardless of the greater populations' interest in renewable energy endeavors.

The voice of corporations is heard loudly by governmental representatives through lobbying as well, which allows big businesses to use their financial stature to effect particular policy outcomes. This spans from subsidies to tax breaks – affecting systems ranging from agriculture to education. Have you ever wondered why America subsidizes corn as opposed to schools?

This is where you come in – the student, the community member, the educator, the farmer, the athlete, the family member, the consumer, the individual, the voice. Because it is your voice that has been neglected within this system of corporate dominance. And it is your voice that we as a community need to hear – that the politicians need to hear – that the corporations need to fear.

The Occupy movement is fundamentally about enabling every citizen to voice their opinion – to show true democracy

– and to unite as a community under the shared value of social and economic equity. And the movement is doing this through shared spaces at encampments in hundreds of cities throughout the world, through consensus decision-making, and through increased awareness of the issue at hand. The movement started mid-September, 2011, and has maintained a non-hierarchical leadership structure – in which anyone and everyone is a leader. There are facilitators to guide discussion and process, but daily General Assemblies allow transparency and equal voice in the movement.

So the Occupy Eugene Education Alliance is asking you to be a part of the community, whether that is the University of Oregon, the neighborhood in which you live, the Occupy Eugene site, or another group to which you feel connected. In this way, you can be a part of sharing your environment, sharing your voice, and sharing consciousness of the imbalance of power in American society.

Whether you align with the 99% or the 1%, we are collaboratively the 100% -- with equal voice and equal value. ⁱ

Sincerely,
invested students of the
University of Oregon

Join the conversation. Find us on Facebook: Occupy Eugene - Education Alliance (group)

SEPTEMBER 17TH, 2011
OCCUPATION BEGINS

An estimated 1,000 people gather in Zuccotti Park in New York City.

They rename it "Liberty Square."

[Day 1]



Rutledge: It's all about accountability

unique cultures that are as complex and nuanced as any I'm aware of. I don't know much about Street Family cultures, but one thing I've learned since the occupation started is that many of them are very suspicious of charitable strangers.

This makes sense, especially when we remember that one of society's primary tools for maintaining the current order is belittlement. Many people and organizations take a paternalistic and insulting stance toward the homeless. Every act of charity comes with strings attached. Getting access to food, shelter and clothing is a traumatic and pride swallowing experience for the extremely poor.

Pride is a funny thing; even when we're at the bottom of our luck, penniless and wracked by addiction, depression, stress, psychosis, or any combination of the above, our pride still drives us. To have it insulted still hurts.

Mark it down, too — this isn't their fault. Very few people set out to become homeless. It is class warfare that drives people into homelessness. They are victims, collateral damage in the war to move all resources into the hands of the few and the powerful. And as with any self-respecting power structure, ours is expert at blaming victims.

When we're talking about the problems of the street, it's not just about long-term single homeless adults. There are over a million runaway youth in the United States. They come from all manner of backgrounds, and they are frequently victimized on the street. When the topic of street kids comes up, it's hard to get away from the question of blame. Some people blame the kids. Some people blame the

parents. I have a really hard time with all of this.

When I was a teenager, I ran away from my parents' home. My parents are loving, compassionate people. They are far from perfect, as am I, and as is everyone else involved in this movement, this city, this world.

It would be dishonest to blame my parents for what happened then. It would be dishonest to blame myself. To the extent that there's blame to lay (and to a large extent there's not), I place it in the same blood-stained hands that hold the brunt of the responsibility for our social problems. They are the hands of a broken system, and they are the hands that would rather protect that broken system than fight for justice.


My running away was the product of a complex web of interactions involving a cast of players that extends far beyond my immediate family. Those interactions were mediated by a culture of domination, oppression, and intolerance. It is a culture that rushes to blame victims, yet somehow always fails to identify structural problems. It is a culture that insists upon personal accountability, while ignoring the context of personal stories.

The problems of the street won't ever go away until we address their structural root causes. The occupation is addressing those root causes. We are addressing the systematic inequalities that lead to homelessness, to runaway youth, to widespread substance abuse, and to untreated mental illness. We are directly addressing a civilization that refuses to treat its people when they are sick, and instead casts them out into the street.

These problems are not new. We did not cause them. We have, however, brought them together into one place. In doing so we have brought them into the light. This has been uncomfortable for us. It is never pleasant to face one's problems, but if we wish to address them - both symptomatically in the short term, and by eliminating their cause in the long term - we must first be willing to look at them.

This is a real issue of personal accountability. We must each be accountable to ourselves to think realistically about unpleasant realities. As long as the Occupation is on the street, we will live with the problems of the street. The street is the last refuge for honest people in a civilization built on lies. The street is where our toxic culture sends the people it deems disposable to die slow deaths. The street is the site of the greatest inequalities and the greatest injustices of our age.

We, as members of this culture, must hold ourselves accountable to meet the culture's refugees and work with them compassionately. We must hold ourselves accountable to empower the powerless, and to never dehumanize or objectify someone on account of their economic status, their mental health status, their addiction status, or any other account.

This is not a distraction from our cause. It is our cause, as much as any direct action. If we ignore the issues of the street, they will overtake and subsume us, and rather than being the heroes of the movement we, too, will become its victims. If we can succeed in addressing the issues of the street, while also addressing the issues of Wall Street, we will change the course of history. 

Keith Olbermann of Current TV is the first major pundit to cover the protest.



S [Day 3]
SEPTEMBER 19TH, 2011

"WE NOW FACE WHAT OUR ANCESTORS FACED, AT OTHER TIMES OF EXAGGERATED CRISIS AND MELODRAMATIC FEAR-MONGERING: A GOVERNMENT MORE DANGEROUS TO OUR LIBERTY THAN IS THE ENEMY IT CLAIMS TO PROTECT US FROM."

(2003)

OCCUPY WALL STREET

By Waylan Russell

"We've been waiting for this since Katrina," said Elisa, an Occupier from New Orleans.

From the outside Occupy Wall street is rather confusing, there are so many people who want to have their voices heard its nearly impossible to pick out a single message. After spending a week the importance of finding a single message began to fade, the feeling that one gets from participating in the growing community becomes vastly more important.

The crowd, which fluctuated from thousands of people during the day to a few hundred at night, was formed of a broad spectrum of people spitting all with different viewpoints, it was hard to find a single message to hold on to. Reasons for being there ranged from unrest growing since hurricane Katrina to interest built by student walkouts at NYU on October 5th.

Although talking to occupiers was informative, the goals of the Occupation remained pretty vague. Even the blanket statement (worked on and approved at general assembly) was hard to grasp and the people's motives seemed broader. Everyone seemed to have a different message or a different picture of what the occupation's message was it seemed unlikely that they could get anything done.



Major decisions about things that will effect the occupation are handled at the general assembly. Anyone who wants to participate in the decision making process can come and make their voice heard at the assembly where decisions are made by consensus. Voting is done by "upsparkles, downsparkles" (wagging your fingers up or wagging your fingers down) and several other hand motions that are used to get points across during assembly to assess the general feeling of the group, usually these motions are good enough to base

decisions on but sometimes people can, and will, block votes (done by crossing your arms in an X in front of your body) if they feel that the decision will harm the group if it goes through, if there are three blocks the decision is made by a 9/10ths vote. I was present for a vote on whether to use \$650 from the \$40,000 budget which comes from donations made on-line to Occupy Wall Street's Kickstarter page (Kickstarter is a website where you

see **RUSSELL**, pg. 18

[Day 4]

SEPTEMBER 20TH, 2011

Police arrest mask-wearing protesters, using a law dating back to 1845 which bans masked gatherings unless part of "a masquerade party or like entertainment".



Reading critiques of the Occupy Movement has been amusing and disheartening; amusing in that the majority of criticism has either been nonsensical or visibly feeble, yet disheartening in that the majority of pundits have failed to seriously acknowledge the underlying and certainly justified concerns that drive the movement.

Perhaps the most common diatribe used to discredit occupiers is the assertion that they lack a coherent list of grievances, thus failing to clearly articulate both the reasons for their discontent and practical solutions for their remedy. Such denouncements, however, prove painfully myopic. The very fact that the Occupy Movement has gained a staggering degree of popular support that transcends demographic divisions shows that the vast majority of Americans feel jaded and disempowered with current government policy.

Since these problems are systemic it would in fact be impractical to suggest piecemeal solutions that would only partially address what is at heart a structural problem, especially when these partial solutions would have to be implemented by a government increasingly characterized by immobilism and misplaced priorities. One could then say that this movement is in fact as practical as one can get, as most of its adherents have professed disenchantment over what they recognize as structural issues within the government itself.

This organic manifestation of popular discontent may be seen as inevitable, since during past several decades the government's marriage to particular elite interests has grown increasingly evident; their incestuous collaboration having the effect of enriching an elite few at the expense of the gen-

eral welfare of society. The Orwellian illusion of democracy used to cover the self-serving practices of the country's elite has been lifted, and the ideologically narrow character of the U.S.'s political spectrum disclosed for all to see. While Republicans immortalize Reagan and espouse a doctrine of rigid fiscal austerity they overlook that fact that under Reagan and Bush II the country incurred its highest debt in proportion to the nation's GDP. Furthermore, while Democrats speak of the beligerent coarseness of their opponents they forget that WWI, WWII, Korea, Vietnam, and innumerable proxy wars were all entered by Democrat administrations.

Despite supposed differences between each party neither has truly offered alternatives to what are egregiously counterproductive policies. The U.S. government continues to bleed itself abroad and maintain a larger military budget than all other countries in the world combined; this while the U.S. faces no visible threat abroad and an acute economic crisis at home. Furthermore, the government continues to subsidize multinational corporations, allow them to dictate non-negotiable contracts with the government, enjoy the prerogatives of personhood under the Fourteenth Amendment, and evade their taxes through lobbyist-financed loopholes in their separate tax code.

Since all of these problems are mutually reinforcing and structural in nature they can only be reasonably approached through holistic policies that address their systemic nature. High unemployment, tax codes that cater to special interests, and a blatantly counterproductive foreign policy are all looming issues that average Americans would like to see addressed (these issues are specifically referred

to by occupiers). Contrary to popular criticism, the protestors that I have talked to were lucid, articulate, and knowledgeable about problems that for most of them are not abstractions, as they have to deal with them on a day-to-day basis.

The niceties of laissez-faire economic theory and promises of trickled-down dividends need not be explained to a working single parent whose income has failed to keep up with rising inflation. Patriotic ideals and self-sacrifice need not be explained to an impoverished and handicapped veteran who struggles with PTSD, ultimately abandoned by the country he fought to preserve. The alleged tyranny of universal healthcare need not be explained to a financially-strapped husband who is struggling to pay for his wife's chemotherapy because of an unaffordable healthcare system that most lack access to.

Lastly, it is important to note that both the Occupy and Tea Party Movements can and should be seen as inevitable manifestations of popular discontent over the same system of governance. While pundits may describe these movements as each other's antipode, such analysis is plainly shortsighted. Though each posits a different theory regarding the reasons for government incompetence they are both plainly disgusted with the status quo, desiring tangible reforms for what virtually all Americans see as a fundamentally broken system. While elites can continue to dismiss these movements as naïve, sophomoric, or reactionary, they cannot continue to fool themselves into believing that their constituents actually have faith in them. The people know that something is terribly wrong and a good number of them are not putting up with the condescending lies any longer.

S

EPTEMBER 21ST, 2011 [Day 5]

Dr. Cornel West is arrested on the steps of the Supreme Court in Washington D.C. during a protest against the NYPD's 'stop and frisk' policies.



"WE NEED TO BEAR WITNESS TO INJUSTICE. IF COPS NEED TO TAKE US TO JAIL, TAKE US TO JAIL."

occupy was made for towns like **eugene**

(even if the camp moves a hell of a lot.)

**By Ashley Young
pic by Matt Mitsch**



Occupy Eugene relocated once more on Oct. 5, after five previous moves since joining in solidarity with Occupy Wall Street, on October 15.

The movement was tarted by the Canadian activist groups Adbusters in the financial district of New York on September 17. The movement is protesting economic and social inequality, corporate greed, corruption and influence over the government. It has since spread to over 900 cities across the nation.

"Money should just be a thing you trade but they are turning it into a siphon, they are siphoning out all the prosperity into their own wallets," said an Occupy Eugene participant who only identified as Michael, about the reason why they are protesting.

Embracing the digital age, Occupy Eugene has a Website, Facebook group and Twitter that supplements traditional methods of flyering and word of mouth. The connections these various social networks spawn with community members, has not saved the movement from being re-located almost every week.

Beginning on the corner of Eighth and Oak, the occupation has since moved to Alton Baker Park, the campus quad, Mill Race property, across from the science

buildings on campus along Eleventh Avenue, and now rests in Washington-Jefferson park. Reasons for moving vary depending on who is asked but it often boils down to the threat of arrests or forced removal.

Every occupation has movement (except for the move from Alton Baker to campus) followed threats of arrests by the Eugene Police Department.

"The Eugene Police force does have a reputation for a little bit of brutality that is not necessary," said an Occupy Eugene participant who identified only as Sydney,

Some occupiers said this defeats the purpose of the occupation.

"We shouldn't have to ask permission to occupy," Said an Occupy Eugene participant who identified only as Helen. "That is the whole reason we moved from Alton Baker, out of sight out of mind."

The occupiers seem settled in to their current location, with a make-shift kitchen and information center erected as well as an assemblage of different tents and sleeping areas. Discarded protest signs litter the grass around the tents and sidewalk and it seems that someone is always sitting around willing to talk.

The Department of Public Safety has declined to comment to the press pertain-

ing to the Occupy Eugene movement. The University Administration has been sending out regular emails informing the students of the developments in the location of the movement. The Administration has since stopped the emails as the movement is no longer camping on their property,

The Eugene Police Department claims no responsibility for the constant re-location saying only that they inform the protestors where they can stay in accordance with the law.

In their new location under the Washington-Jefferson bridge, the movement is more contained that in previous locations. Lying along relatively busy Washington street, does not help the occupation visually. They are so concealed by the bridge and related shrubbery, a passer-by would easily miss their camp entirely if not looking for it.

The movement is isolated from the sidewalk in the park by wire supported by boards, seeming more like a separate city than an occupation simply within a city. On public land, with restrooms, a kitchen, education centers and sleeping arrangement, the occupy movement seems to be here to stay. Only time will tell if they move again. **i**

Noam Chomsky publically supports OWS.

"ANYONE WITH EYES OPEN KNOWS THAT THE GANGSTERISM OF WALL STREET - FINANCIAL INSTITUTIONS GENERALLY - HAS CAUSED SEVERE DAMAGE TO THE PEOPLE OF THE UNITED STATES (AND THE WORLD)."



"THE COURAGEOUS AND HONORABLE PROTESTS UNDERWAY IN WALL STREET SHOULD SERVE TO BRING THIS CALAMITY TO PUBLIC ATTENTION, AND LEAD TO DEDICATED EFFORTS TO OVERCOME IT AND SET THE SOCIETY ON A MORE HEALTHY COURSE."

SEPTEMBER 26TH, 2011
[Day 10]

Anarchism & Spirituality

10

some thoughts by Matt Mitsch

Commonly worded as “Treat others as you would want to be treated,” The Golden Rule, or ethic of reciprocity, is often considered the most fundamental lesson which underpins all major world religions as well as many non-theistic ethical philosophies. This same message of peace, tolerance, and absolute equality is also the guiding principle behind the social philosophy of anarchism.

There is a long history of antagonism between anarchism and institutional religion. There is plenty of substantial criticism which has been levied against the notion of a paternalistic, nationalistic and vengeful deity — a notion which has led to the rise of countless authoritarian empires which have spread death and destruction across the globe in the name of “God.” As Mikhail Bakunin famously wrote in his unfinished 1871 anti-theistic rant *God and The State*, “A boss in Heaven is the best excuse for a boss on Earth, therefore if God really did exist, it would be necessary to abolish him.” The slogan “No Gods, No Masters” has been an anarchist rallying cry for well over a century. And at the onset of the Spanish Civil War in 1936, many churches in Republican territory were looted and burned or re-appropriated for community purposes. Thousands of clergy members were executed due to widespread anti-clerical sentiment resulting from the concentrated wealth and power of the Catholic Church, leading to increased collaboration between the church and nationalists of the fascist faction Falange, allies of Nazi Germany.

The violent history of institutional religion and the enmity it inspires in anti-authoritarians is only half of the picture. To criticize the worst aspects of the world’s religions without also acknowledging the humanistic, life-affirming, and egalitarian lessons to be found within is simply disingenuous. Because of this stark contrast between the two, I believe it necessary to separate the fundamental teachings of Holy Texts from the self-serving authoritarian institutions which distort these teachings for their own gain. For this reason, I prefer to differentiate between “religion” and “spirituality.” Entire books have been written on the confluence between anarchism and spiritual teachings, both positive and neg-

ative. There are many rich traditions of religiously-oriented anarchist movements, ranging from Buddhism, to Judaism, Christianity, and Islam, among others. As this is an extremely wide-ranging topic, for the sake of brevity I will focus mainly on the teachings of Taoism and Christianity. Out of respect for the natural progression of linear time, I will begin with a look at Taoism.

The foundational text of Taoism, the *Tao Te Ching*, is considered by many to be one of the original anarchist texts. Written by the mystic philosopher Lao Tzu during a time of heightened class struggle in ancient China, the *Tao Te Ching* sets forth a system of ethics derived from basic observations of the natural world, and is considerably anti-authoritarian in many ways, despite mentions of nobility and Kings. The message of *Tao Te Ching* is often summed up with a pair of sentences from section forty-eight:

**The world is ruled by letting things take their course.
It cannot be ruled by interfering.**

Non-interference, characterized by no-action, or effortless action — doing without doing (*wu-wei*) — is a sort of passive action. Far from meaning idleness or laziness, *wu-wei* is a reflection of the way that nature produces incredible change by working with the current, rather than against it. The way that massive gorges are carved by calmly flowing water is an example of *wu-wei*. On the other hand, the micro-management which is so prevalent in the day-to-day existence of our modern lives, dictated by the customs of capitalism and the state, is inherently opposed to the natural way, and as such creates great imbalances in our lives and society. Lao Tzu observed many similar imbalances during his own time, as unnecessary management is a fundamental characteristic of the



OCTOBER 1ST, 2011

[Day 15]

More than 5,000 people march towards the Brooklyn Bridge. Led by NYPD, a group of several hundred march onto its pedestrian and car lanes.



Police split the crowd into separate sections, enclosing people between two lines of netting. Traffic into Brooklyn stops for two hours.

authoritarian state. As written in sections seventy-five and fifty-seven, respectively:

*Why are the people starving?
Because the rulers eat up the money in taxes.
Therefore the people are starving.
Why are the people rebellious?
Because the rulers interfere too much.
Therefore they are rebellious.*

*Rule a nation with justice.
Wage war with surprise moves.
Become master of the universe without striving.
How do I know that this is so?
Because of this!
The more laws and restrictions there are,
The poorer people become.
The sharper men's weapons,
The more trouble in the land.
The more ingenious and clever men are,
The more strange things happen.
The more rules and regulations,
The more thieves and robbers.*

The central goal of Taoism is to find within ourselves the balance and harmony of nature. This balance is visually represented by the *taijitu*, or Yin-Yang symbol. The symmetry of the symbol shows equal halves of light and dark, with an element of the opposing force on each side. This symbol is representative of the equal and opposing dual forces of nature: dark/light, wet/dry, cold/hot, etc. In the natural world, whenever one side overpowers the other, there is a loss of balance, a loss of harmony, a loss of equality, and suffering often ensues.

Nature possess both chaos and order in equal measure, resulting in the harmonious "natural order" of the cosmos. Our modern, technological world is far from this natural balance, although we are always trying to regain some sense of natural equilibrium. The state continually attempts to enforce its unnatural will on the populace (both domestic and foreign) by creating order through authoritarian measures such as laws and regulations - measures so inherently unnatural that they can only be enforced through violence or the threat of violence. This unnatural, man-made "order" is a poor imitation of the harmonious order seen in nature. For in trying to stifle the natural element of chaos, there is inevitably some degree of blowback - vast disparities of wealth, a cruel and cold populace, social unrest, terrorism.

In order to find balance, chaos must be accounted for in equal measure as order. The social organization of anarchism is the only method which is consistent with the balance found in nature. When a nation of 300 million vests the most important aspects of decision-making in the hands of a few hundred individual legislators, there is clearly a great imbalance in the land. By spreading decision-making power evenly among all people through the exercise of democracy and decentralization, the balance between chaos and order can be reasonably achieved. By accounting for individual opinion, yet also adhering to a social framework that does not attempt to force others to act through a centralized authority, we can live in accordance with the natural way and allow human civilization to progress in a most dynamic and fluid manner.

The circle-A of anarchism means "Anarchy is order," and this is indeed true. Anarchism is the realization of the most natural order. In nature, authority is derived from the bottom-up; the food web would not exist without a remarkably complex interaction of molecules and simple bacteria, evolution is driven by the most minute alterations at the smallest biological scale, and no outside force is necessary to order the trees to grow or the sun to shine. This dynamic interdependence simply acts as nature intended, and nothing more must be done.

As we have seen in certain instances of genetically-modified organisms, to interfere with this natural rhythm often has a detrimental effect which only complicates matters. As with nature, anarchism is based on the principles of interconnectedness, co-operation, and mutual aid. Competition must always play a role alongside co-operation as well, but there is strength in numbers, and the creatures which learn to function together are considerably more adaptive and successful than those who choose to fight amongst themselves.

Similar observations of the natural world find a place in the teachings of Jesus of Nazareth, as well. Reflecting on the natural order of birds and flowers in the way that their needs are met simply by being, Jesus said,

"Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. ... And why are you worried about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin." (Matthew 6:26)

Unlike orthodox members of the church, Christian anarchists are critical of dogmas and cultural rituals. They reject the authority of men, and recognize only one supreme authority - God, as embodied in Jesus Christ. Central to Christian anarchism is non-violence, nonresistance, and Jesus' lesson of the Sermon on the Mount, which emphasizes love, humility, and compassion. It is also in this teaching that one can find Jesus' rejection of

[Day 17]



CTOBER 3RD, 2011

By this time, protests have spread nationwide, including Boston, Memphis, Minneapolis, St. Louis, Hawaii, and Portland (Maine).



human authority and emphasis of equality as brothers.



“But do not be called Rabbi; for One is your Teacher, and you are all brothers. Do not call anyone on earth your father; for One is your Father, He who is in heaven. Do not be called leaders; for One is your Leader, that is, Christ.” (Matthew 23:8-10)

The authority of Jesus was called into question by Jewish elders following his actions during the “Cleansing of the Temple,” a monumental event which is mentioned in all four canonical gospels (Matthew, Mark, Luke and John). This event is the only mention of Jesus using physical force against others.

In the temple courts he found people selling cattle, sheep and doves, and others sitting at tables exchanging money. So he made a whip out of cords, and drove all from the

temple courts, both sheep and cattle; he scattered the coins of the money changers and overturned their tables. To those who sold doves he said, “Get these out of here! Stop turning my Father’s house into a market!” (John 2:14-16)

“It is written,” he said to them, “‘My house will be called a house of prayer,’ but you are making it ‘a den of robbers.’” (Matthew 21:13)

Such blatant disrespect for private property. Perhaps if Jesus walked amongst us today, we might find him wearing all black, smashing the windows of his nearest “den of robbers,” - maybe the local Chase Bank or Wells Fargo, if not one of the many ostentatious mega-churches which dishonor His teachings by using His graven image as little more than a profit-generating mascot.

It is speculated by a group of modern scholars known as Jesus Seminar that the direct action of overturning the money changers’ tables is what led to Jesus’ execution at the hands of the Roman Empire. This group has investigated the “authentic” words and deeds of the historical Jesus of Nazareth. Eschewing the traditional superstitions and dogmas of established Christianity, they concluded that the historical Jesus was a radical egalitarian iconoclast, who broke from traditional religious dogmas and challenged the injustices of his day. He was a teacher of intuit-

ive wisdom who never claimed to be the Messiah, nor did he think he had come to die for the sins of mankind. He preached about the “Kingdom of God” as being unseen but present in every individual.

The teachings of Jesus were very radical for his day, and if followed today, would be considered just as radical to the entrenched establishment, particularly for his views on money. Jesus frowned on acting in the name of profit, and would certainly be an anti-capitalist in today’s society.



“No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money.” (Matthew 6:24)

Despite capitalist propaganda to the contrary, it’s obvious from the above quotes that Jesus would more likely be doing some serious table flipping.

Capitalism, and the blind

search for short-term profit which accompanies it, is against the teachings of Jesus; it inspires greed and hate in the hearts and minds of men. This understanding makes electoral politics all the more disgusting. As serial killer politicians claim to hold any sort of religious allegiance, they must first submit themselves to the highest bidder, since whoever outspends their opponent is practically guaranteed to win in “democratic” elections

We have strayed far from the wise lessons of ancient teachers. We are beset by gross imbalances, worship new idols and praise false profits. There is much to learn from the teachings of old, but adhering to the outdated dogmas of corrupt institutions can only hinder our understanding.

At the foundation of both anarchism and spirituality is a humanistic philosophy of ethics; both are concerned with the well-being of our fellow man and both stress radical egalitarianism as their philosophical basis. The ideal of absolute equality and respect for the autonomy of our brothers and sisters is a core element to both anarchist thought and the teachings of many spiritual traditions. In practice, The Golden Rule is the social and political theory of Anarchism — for no one truly wishes to be commanded by a master, managed by a boss, or governed by a governor.



[Day 19]

OCTOBER 5TH, 2011

Joined by union members, students, and unemployed persons, an estimated 5,000 to 15,000 demonstrators march from Lower Manhattan’s Foley Square to Liberty Square.

THIS IS THE LARGEST OWS DEMONSTRATION YET.

#occupyportland

[what we saw]

by Joel DeVyldere and Matt Mitsch

Editor's Note: Shortly before press time, Portland Mayor Sam Adams issued a verbal eviction for the Occupy campers. Despite the efforts of thousands of peaceful protesters, hundreds of riot police succeeded in shutting down the camps and fencing off Chapman and Lawnsdale squares.

Dear Waking World,

Everything has gone crazy! It's 6 A.M., and from our little two-person tent I can hear our neighbors, ostensibly aficionados of the finest crystal meth, are talking over the basics of the beginning of the month routine:

1) Sell the food stamps. All recipients receive \$200 on the day of the month corresponding to the last digit of their social security card. The turn-around price on the street is fifty cents on the dollar - \$100 cash, free and clear.

2) Snag a hotel room. These can run as low as \$25-\$30/night, especially if you hit up one of those sketchy motels with the roaches and such. A couple nights'll probably do it...

3) Two bags of crystal! The city of Portland estimates the street price of meth at \$25/quarter ounce. Unless these neighbors have a hook-up better than that, we're looking at

half an ounce.

True, it may seem strange that the encampment for the development of community is populated with so many who would rather use methamphetamines than transform and restructure the political economic and sociological fabric of society. Among the sign-bearing activists on the floor of the self-proclaimed weirdest city in the states reside the homeless, the outcasts and the users. And they were here first.

At the 7-11 down the street from the occupation, I stared down a rack of cheap wine, pondering the possibilities for the night. And in burst the lady who had been taking her clothes off and ranting in the street outside. She talked extensively with the security guard, and convinced him to call an ambulance while the man next to me took the opportunity to slip a full bottle of wine into his pants.

"I honestly don't think they're going to get very far with what they want, but they might change a few things," said a curious on-looker, who declined to give her name. "They're not going to change everything."

"People are just here to party," said a

freight-hopper named Dose, "I'm gonna go to New York where the real revolution's goin' down."

Trash lines the outskirts of the encampment; Here and there travellers are stumbling around in a drugged-out haze. So why are all these people convinced of the revolution, and so sure that their encampment is the model for the new society?

We're curious too, and that's why we're camping in this mud and wandering up and down these streets. We're also washing dishes in the make-shift free kitchen, and engaging in everyday life with the hundreds of 99 percent-ers down here. We are examining a new society to see if it's identical to the old.

Occupy Portland volunteer Raya Cooper of Anne Arbor, Michigan had an overwhelmingly positive counterpoint: "I've realized that this world is not a place that I want to pass on to the children, it's not a safe place for kids these days. So, that's why I'm here; In hopes that we can change the world in way that every kid can get an education and food to eat, and a place to sleep. 'Cause everybody deserves that, 'cause everybody needs to sleep somewhere."

[Day 20]



OCTOBER 6TH, 2011

President Obama gives his opinion concerning OWS.



"I THINK IT EXPRESSES THE FRUSTRATIONS THE AMERICAN PEOPLE FEEL, THAT WE HAD THE BIGGEST FINANCIAL CRISIS SINCE THE GREAT DEPRESSION. HUGE COLLATERAL DAMAGE ALL THROUGHOUT THE COUNTRY."

Peter, a backpacker with shaggy hair, sat down to talk with us as well. "I'm here to help put forth the idea that not only should we focus on reforming the current system but we also need to think about a new system that we can create... All the obvious stuff will be well agreed upon, taken care of; and we'll be providing our basic needs too. And so, it will be worthwhile in the end, although it may not look like it in the beginning," he said.

There's an attitude among these ground-dwelling idealists that all this negative behavior is a reflection of the alienation, isolation and competitiveness of our current society. What's being built at Occupy Portland is a society based cooperation and mutual aid, love and compassion, understanding and respect.

"If we were to take these communities as an example of what we want the world to look like, then I think the world would be better off," said Dominick, another urban backpacker. "I think it's just a natural progression from capitalism to this, because we're just realizing that it's not sustainable."

"My aim is that we can use these, call them 'petri dish experiments' in democracy, to figure out what are best practices for both democracy and community-building, as well as building these communities together," said an occupier named Mark. "We're working every day to find out who our allies and critics are, what each other's talents and strengths are, and hopefully people are gathering around one another based on what

their pet issues are that put them here in the first place."

To those revolutionaries with waking dreams of an autonomous society, conscious of human needs, Occupy Portland is hardly a cakewalk. To date, we've seen a whole lot of walking and hardly any cake. We have, however, noticed the life-giving and fastidious roots of organic community anchoring themselves in the park blocks between Salmon and Madison.

In the shadow of the Wells Fargo tower, and in sight of the steps of city hall, people with little money and no formal political influence are making their own decisions on how they will live. The cashless compassion of the grime-covered sidewalk is displacing the tyranny of the corner offices above. Beneath the tent city in the financial district of Portland, the poor have finally inherited the earth, if only the mud beneath their feet.

Here, at the edge of society, another world is being made. A new configuration of the underprivileged many is taking form; a real and living form, with a thousand ears to hear sad stories and a hundred hands to ladle soup.

At the General Assembly meetings (known colloquially as the GA), the representative government used by the United States has been done away with, and people are free to express their own ideas, exhortations and concerns openly and unhindered. Occupy Portland is a direct democracy, in which every person is allotted a vote on each issue that comes under consideration.

An eloquent speech from an ex-con named Metal rocked the GA Sunday night: "How am I gonna learn to live with my junkie neighbors?" he asked a crowd of sixty sympathetic community members. "How am I gonna forgive them for stealing my laptop and my iPod, while I was down at Jamison Park last night?"

A long and difficult road awaits the campers and protesters in Portland, and elsewhere. A series of challenges rise to meet them. They will have to bear the burden of feeding and protecting the homeless and transients among them, while simultaneously facing an onslaught from city officials and the challenge of an antagonistically-informed misrepresentation by much of the corporate media.

"My hope is that it'll continue to change the conversation, we'll continue to say 'No more. This is enough,'" said an occupier named Linda. "We don't have all the answers now but we'll find ways to make some the changes that need to be made here."

And this is why we're standing here, in the freezing autumn breeze, watching the people of Portland creatively and passionately defy the formal government of the city. What we're observing here is a peaceful revolution with global implications. A new way of life is visible in these denunciations of the old. This is the next big thing, and, as many have said, the beginnings of a brand new world.

In Solidarity,
Joel and Matt

i



OCTOBER 7TH, 2011

"EVERYONE'S GOT A THING THEY WANT TO PROTEST, SOME OF WHICH IS NOT REALISTIC. AND IF YOU FOCUS FOR EXAMPLE ON DRIVING THE BANKS OUT OF NEW YORK CITY, YOU KNOW THOSE ARE OUR JOBS."

[Day 21]

Mayor Michael Bloomberg criticizes the protesters in a radio interview.



YOU CAN'T HAVE IT BOTH WAYS. IF YOU WANT JOBS YOU HAVE TO ASSIST COMPANIES AND GIVE THEM CONFIDENCE TO GO AND HIRE PEOPLE."

We met some folks during our time at Occupy Portland, so we thought we'd sit down and ask them a couple of questions.

(and by "we," The Insurgent means Joel DeVyldere and Matt Mitsch.)

“What do you hope this movement will accomplish?”

Peter:

I'd like to see ... negotiations with farmers that are about to be foreclosed on in the surrounding areas. ... We could arrange to occupy their farmland, so they don't get foreclosed upon so easily. And we could also help them farm, if it's a big enough tract of land. Who knows, a lot of it might be lying fallow right now. That, I think, is the next step that all these cities ought to think about — bringing it out to the countryside.



Mitch:

This movement is so unique because it's so abstract. It's a restructuring of how we think, how we communicate, how we interact with each other, how we interact with the government. ... I think we'll see kind of a breaking apart and dissemination - You know, smaller governments. Things are gonna get smaller, but they're gonna get bigger just because of the impact on people's lives. ... To take it out of the Tao, we should be like water, and take the path of least resistance and find out what works.



Linda and Marianne:

It's not something that is highly co-ordinated around the globe or even this country - or even in the camp. So it's a little difficult to know where it's gonna go, but my hope is that it will continue to change the conversation, we continue to say, "No more. This is enough." We will find ways. We don't have all the answers now but we'll find ways to make some the changes that need to be made here. [We] didn't even think that this much was possible, so where it goes from here is - whew! Who knows! But things are changing, finally!

[Day 22]



OCTOBER 8TH, 2011

The Smithsonian National Air and Space Museum (Washington, D.C.) shuts down after a crowd assembles with the purpose of voicing opposition to U.S. drone strikes abroad.





Gina:

It's hard because I really am not sure where it's headed, or how long it will keep up for, or really what sorts of responses our government or these corporations will have to the grievances of the protesters. I really hope they [gain] support with law enforcement, [who would be] aligning with the protesters. I really hope that's the case. But I have no idea what's going to happen on the whole with this.



Raya:

It's inspired conversation, and everybody's talking about this. Everybody who supports it is trying to be involved and contribute. I don't know where it's gonna go. I don't know the answer. I don't know how it's gonna end. It's just constantly evolving. This movement is evolving, and Occupy Portland specifically ... Every day it's something different.



Dominick:

I'd like to see the Occupy movements ... form more spontaneous communities, like are sprouting up in all these cities across the country and the world right now, and have them be a model for what we actually want to accomplish. ... The media and the pundits receive these as a form of protest, which they are. But at the same time, this is our end goal — to form these communities and eventually make this the norm. Because capitalism isn't sustainable, because it's based on the premise that there's unlimited resources and unlimited wealth to go around, which is not true.



Tim:

I would like to see this movement blossom into a flourishing area that supports a multi-faceted campaign of direct actions targeting the financial institutions of this country, that causes it to become so weak that it crumbles and all of American government crumbles and falls, and civilization then secedes back down, and vast tracts of untouched wilderness finally re-grow and re-claim. And people learn that they can't control things, whether that's other people, or ecosystems around them, or other species.



Brookfield, the company that owns Zuccotti Park, announces that protesters must vacate the park at 7 a.m. the next day for cleaning.



OCTOBER 13TH, 2011



In response, occupiers begin cleaning the park themselves, vowing to defend the occupation.

Brookfield postpones its planned cleaning at the last minute.

“What do you think will come of all this?”



Glenn:

I'm not real optimistic about this movement. ... God made a provision in the laws of this country where you're not punished for being poor, you can't be denied religion, and Christianity is precisely that. [The original Christians] got rid of the money. They didn't work for money; they worked for each other, on the land. ... There's plenty of work that has to be done. If you're here, you're going to get fed; you're going to have a place to sleep. More importantly, you're going to have fellowship, you're going to have a community. And it'll be a fair one, y'know? We all eat the same food, y'know?



Matt:

I hope that from this, at least everyone can kind of come to see we're all in sort of the same boat. You know, there are jobs out there that people won't take. I hope that some of the guys, who are here from the colleges and stuff, who are here because they're worried they're not going to have a job when they get out of school and have a degree, realize that they might have to take a job that pays [minimum wage.] Some people might have to realize that you don't just get those [higher paying] jobs. You still got to hunt for them because there's still a thousand other people with that degree that year.



Dose:

I believe in true Anarchy, not like burning bridges, but actually people for people. And I came up here to try to make change. I don't see [Occupy Portland] going anywhere. People are just here to party, they're not here to make change. As soon as I get the chance, I'm gonna go to New York where the real revolution's goin' down.



[Day 39]



OCTOBER 25TH, 2011

In Oakland, police clear an estimated 170 protesters from their encampment outside of the city hall and arrest 97 demonstrators. When hundreds of protesters return later in the day, police throw tear gas canisters and flashbangs into the crowd.



24-year-old Iraq War veteran Scott Olsen suffers a fractured skull as a result of a projectile.

Russell: I came, I saw, I Occupied

(con't from page 7)

can raise money for projects) should be used to pay for security and fire inspection of an art gallery that offered to donate its time for a showing of art made by occupiers.

The vote almost came down to a deadlock but in the end it went through. The showing went for a day and raised more money for the occupation to pay for things like food, clothes, sleeping pads and bags for occupiers who are sleeping in the park.

Occupiers have risen up to handle the infrastructure of the makeshift village in Zucotti Park themselves. If someone sees a problem they think needs attention they bring a proposal to the general assembly in order to attract others who might be interested in working with them. Once a working group is formed it is joinable by anyone who wants to help, some have special training sessions in order to prepare volunteers but all are open to the public. Some working groups handle donations of food and shelter supplies, which are distributed to all who would take them, surplus donations are taken up the street to be stored in a credit union sympathetic to the movement or a storage unit near the park. Other working groups focus on educating occupiers, some just on where things are happening around the park and others on things like knowing your rights and how to respond to police action.

One night Eve Ensler (the creator of *The Vagina Monologues*) hosted a discussion on what the occupation means to the occupiers, where they thought it would head

and what she could do to help the occupation.

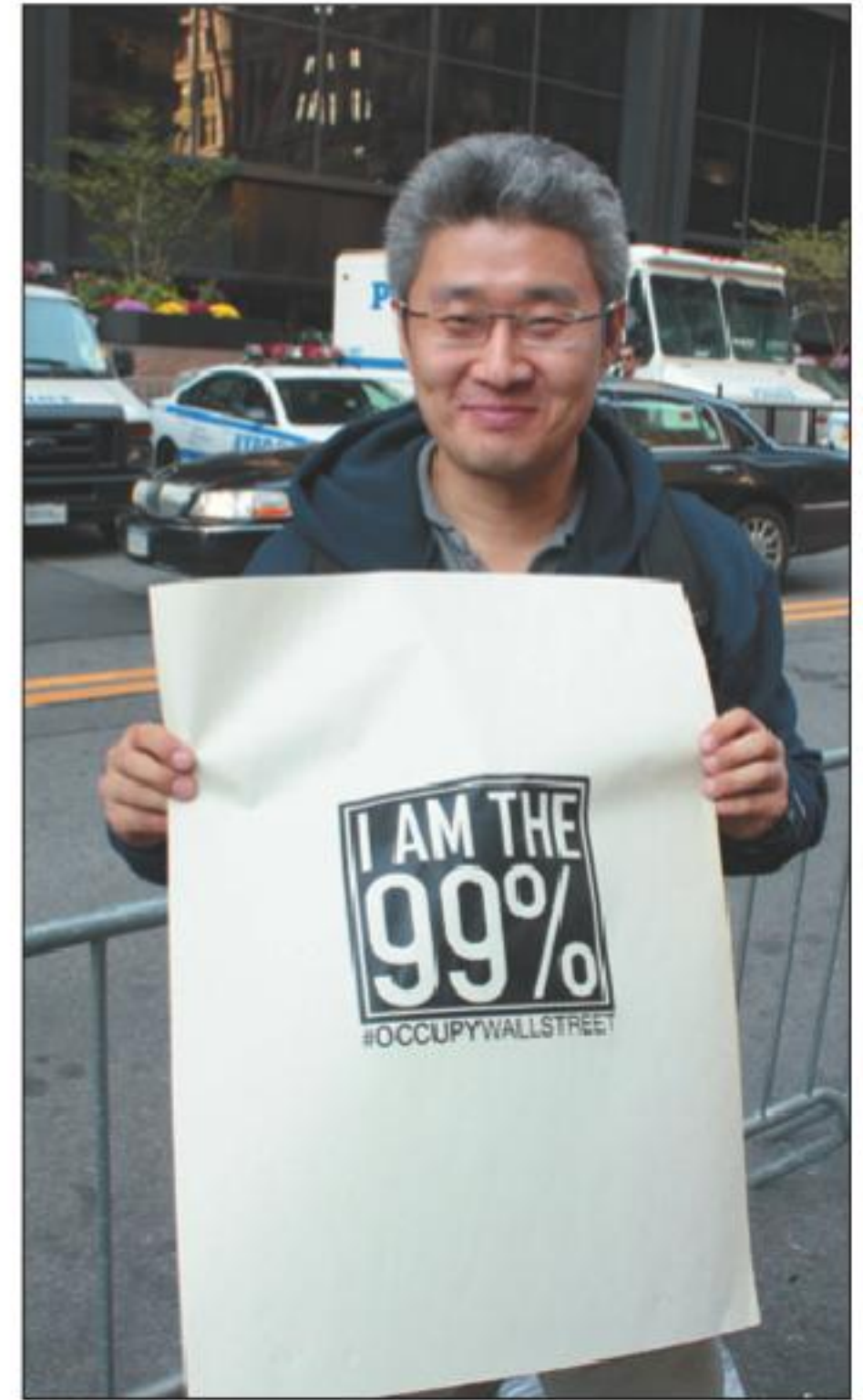
The discussion focused on the overall ambiguousness of the occupation and how it was important that there was no clear message. Instead of having a single idea that could be chipped away at, the movement is growing organically with new input every day.

"This is a great way to teach Americans, not used to direct democracy, [how] to be involved in the decision making process," Elisa said.

To view it from the outside the occupation seems rather disorganized but from inside, once participating in work groups and discussion groups, it becomes clear that the occupation is a well oiled, self propelled machine in which people take charge in order to help their community run smoothly. In this way it feels more like a community organization workshop than a protest.

This is not to say that the occupation is not without its problems. Being the park starts to feel overwhelming, with so much info coming from so many different people its hard to avoid conflict one man was carrying around a 'Zionists control wall street' sign that put quite a few people on edge).

Because space is so tight its hard to keep your property away from other people, I saw arguments where people were screaming at others for getting too close to their gear. There was an arrest of an occupier who had been accused of stealing from people and groping women. Another



problem presented itself when people tried to organize small events, like a march in solidarity with occupations in other cities that had recently been evicted from their parks by the police, it was hard to get people to come together for a consensus, everyone wanted to play leader and would shout over each other, even when people with facilitation training stepped in.

SAME DAY

"AN ENTIRE GENERATION ACROSS THE GLOBE HAS GROWN UP REALIZING, RATIONALLY AND EMOTIONALLY, THAT WE HAVE NO FUTURE IN THE CURRENT ORDER OF THINGS."



Egyptian activists who helped overthrow Hosni Mubarak issue a statement of solidarity to protesters in the U.S. and Europe, which is published in *The Guardian*.

students steer the winds of change at **Power Shift West**

by **Joel DeVyldere**

Columbia 150 buzzes with vocalized passion.

"Power shift!" the speaker screams.

"Shift power!" the audience screams in reply.

Power Shift West 2011 has begun.

The three day conference aims to unite "youth organizations and students from across the west with the mission of building a generation-wide movement to solve climate change." It is one of many such national conferences.

Some might consider the crowd predictable: a homogeneous mob of liberal student organizers and activists; a mob of lifelong middle class power-trippers consumed by the idea of "shifting the power" to themselves.

An assortment of big-name speakers have arrived to further frenzy the crowd. The conference planners lead off with David Cobb, a lawyer and activist from Texas. His concern about climate change is paramount. "If we do not get a handle on this one, none of the other issues that we're talking about will even get to

be addressed," he shouts.

The students perpetuate their excitement. David Cobb's idea of a climate-conscious revolution has two components: a "social movement," and an "electoral arm to represent the social movement." That's where he comes in, a 2004 presidential candidate, and a legal advocate for the repeal of corporate personhood.

He knows his demographics, asserting that "wisdom does not necessarily come with age," which is ever-bound to be popular among student activists. "I would love nothing more than to represent the case it is a righteous act to promote nonviolent civil disobedience in the face of injustice," he says.

For the most part, the tone is light and the content enlightening as two nights of keynote addresses float by. Students also participate in panel discussions and workshops on such topics as "Organizing the Perfect Petition Drive" and "Lobbying 101." Free food is provided for attendees by local shops and eateries.

Oregon's first lady Cylvia Hayes also came out to speak, advocating that students plan for an exciting future with "green" careers and inviting them to get excited about "green growth," as a viable replacement for an economy solely run on the energy derived from fossil fuels.

There were excited chants of "we're in it to win it!" Former Oregon Secretary of State Bill Bradbury gave an Al Gore-approved presentation on the immanence of global warming, followed by some examples of "green jobs" and encouraging words about "green growth."

But there was a profound tension in the line-up of this particular conference. "A disconnect exists between what we do economically, and what we do in the real world," offered Rob Dietz, who compared the gorging of global resources to the

[Day 47]

NOVEMBER 2ND, 2011



In Oakland, 100,000 people, many of whom had not previously participated in the occupation, marched and effectively shut down the Port of Oakland as part of a massive strike aiming to "shut down the city."

"THE OCCUPY OAKLAND RESOLUTION TO SHUT DOWN THE PORT WAS PASSED IN ORDER TO EXPRESS, THROUGH DIRECT ACTION AND COSTS TO BUSINESS, OUR FIRM CONDEMNATION OF EXPORT GRAIN TERMINAL PRACTICES IN (WASHINGTON) AND OUR COMMITMENT TO STAND BY LONGSHOREMEN WHO RESIST SUCH PRACTICES."

“Humanity as a whole wants to preserve this planet, wants a future. The environmental movement has to challenge capitalism.

-John Bellamy Foster

”

housing bubble. He used his talk as leverage against such talk of a capitalistic solution to global warming. No one, he advocated, actually believes in infinite resources.

“When people start to realize that our economy is out of sync with our biophysical limits, it’s sad,” said Dietz. He moved for the overthrow of Gross Domestic Product as a measure of progress, condemning capitalism and an infinite grow policy as systemically inviable, and speaking consistently of the implementation of a steady state economy as an alternative.

Dietz’s concerns were echoed in the Saturday night address by the UO’s own John Bellamy-Foster. Foster, who is a supporter of Occupy Wall Street, titled his talk “Occupy Denialism,” insisting “we have to occupy this idea of ‘sustainable capitalism.’”

Economic growth, Foster argued, is only accelerating the world closer to burning the crucial 2-degree Celsius worldwide temperature hike, which he called “the point of no return.”

Once again, capitalism and its infinite growth mandate were brought into light as the central problem causing and perpetuating climate change. Of US economics, Foster said “If growth is the object, it doesn’t matter if the growth is green or any other color. It’s still gonna destroy the earth.”

Speeches like John Bellamy Foster’s stood in sharp contrast to the Al Gore-trained rhetoricians, who advocated more jobs and “sustainable” growth in a capitalistic sense, and Dietz and Foster, who saw capitalism as a major source of the earth’s destruction in the first.


“Humanity as a whole wants to preserve this planet, wants a future,” said Foster. “The environ-

mental movement has to challenge capitalism,” he concluded.

And keynote speakers weren’t the only ones expressing dissent against the polished big-name status quo. “Welcome to the unofficial Power Shift action committee,” offers a Forest Ethics student organizer named Adam. He’s addressing a group of about 15 enthusiastic activists in the UO’s survival center on Saturday night. These few are skipping the majority of tonight’s speeches to munch on some pizza and plan political action. The target is the Safeway on 18th, accused of perpetrating unsustainable practices such as acquisition of oil through controversial tar sands practices. Next up is a walk over to Bank of America for a bailout protest and the Democratic Party headquarters to stand in solidarity with the potential veto of the

Organizers from the unofficial action committee walked in to the end of the conference, and perpetrated an impromptu “mic check” with the crowd. They encouraged the students to march with them and perform direct action the next day.

A shaggy-haired anarchist walked warily down from the elevated back row after Bil Bradbury’s talk. “It’s environmental capitalism!” he had shouted, unable to contain himself during the presentation of new jobs, new profits and “green” growth.

For many of these conference-goers, the realization is just sinking in that the environmental movement has been hi-jacked by capitalistic ventures and statist elites. But hundreds on the fringes are still willing to take to the streets, and make their voices heard anyway. Many are willing to “shift power” away from corporations, even as the uncertainty persists of where that power is going to. 

“AS EGT CONTINUES TO MOVE FORWARD WITH UNION BUSTING PRACTICES AS WELL REPRESSION AND RECRIMINATIONS AGAINST THE LONGSHOREMEN IN WASHINGTON, WE WANT YOU TO KNOW THAT OCCUPY OAKLAND WILL STILL BE WATCHING.”

“THE WHOLE WORLD IS WATCHING. LET’S SHOW THEM WHAT IS POSSIBLE.”
TO BE CONTINUED...

Why corn syrup is stupid phat (or not)

by Joel DeVylidere

"We need some sort of food-subsidizing vampire." Of the eight student activists around the table, four are laughing and two are distracted by other conversations; at least two think a shaggy-toothed lobbyist villain would be a good idea.

Other plans include "a duck shitting on agribusiness subsidies" and "some V for Vendetta carrot-throwing action." Classy OSPIRG (the Oregon Student Public Interest Research Group) is a student-run consumer advocacy group cleverly engineered to rhyme with 'iceberg,' without raising too much suspicion. I'm laughing along as members of the Stop Subsidizing Obesity action group brainstorm for a campaign at UO to halt the subsidizing of diabetes and obesity-causing foods by the US government.

That's right: it's those pesky people with clipboards who interrupt you on your way to class and politely hound you for your signature. While it's true that not every issue is worth five minutes of your time, this particular petition could do a whole lot of good for a whole lot of people.

Those people with clipboards

OSPIRG is a student-powered consumer advocacy organization that funds and organizes resistance to the threatening actions of big banks, agencies and corporations. This time, however, the target is the federal government itself. Stop Subsidizing Obesity, aptly nicknamed Apples to Twinkies is a national campaign fronted by USPIRG to rally against the current practice of spending US tax dollars to grow more unhealthy foods. These foods are often modified into super-sweet and fatty compounds like high-fructose corn syrup and partially hydrogenated soybean oil and subsequently funneled into school lunches for 6-18-year-old children.

Wait, hold up. Stop the press! Does the

government really pay for the production of junk food? Is that really true?! Absolutely!

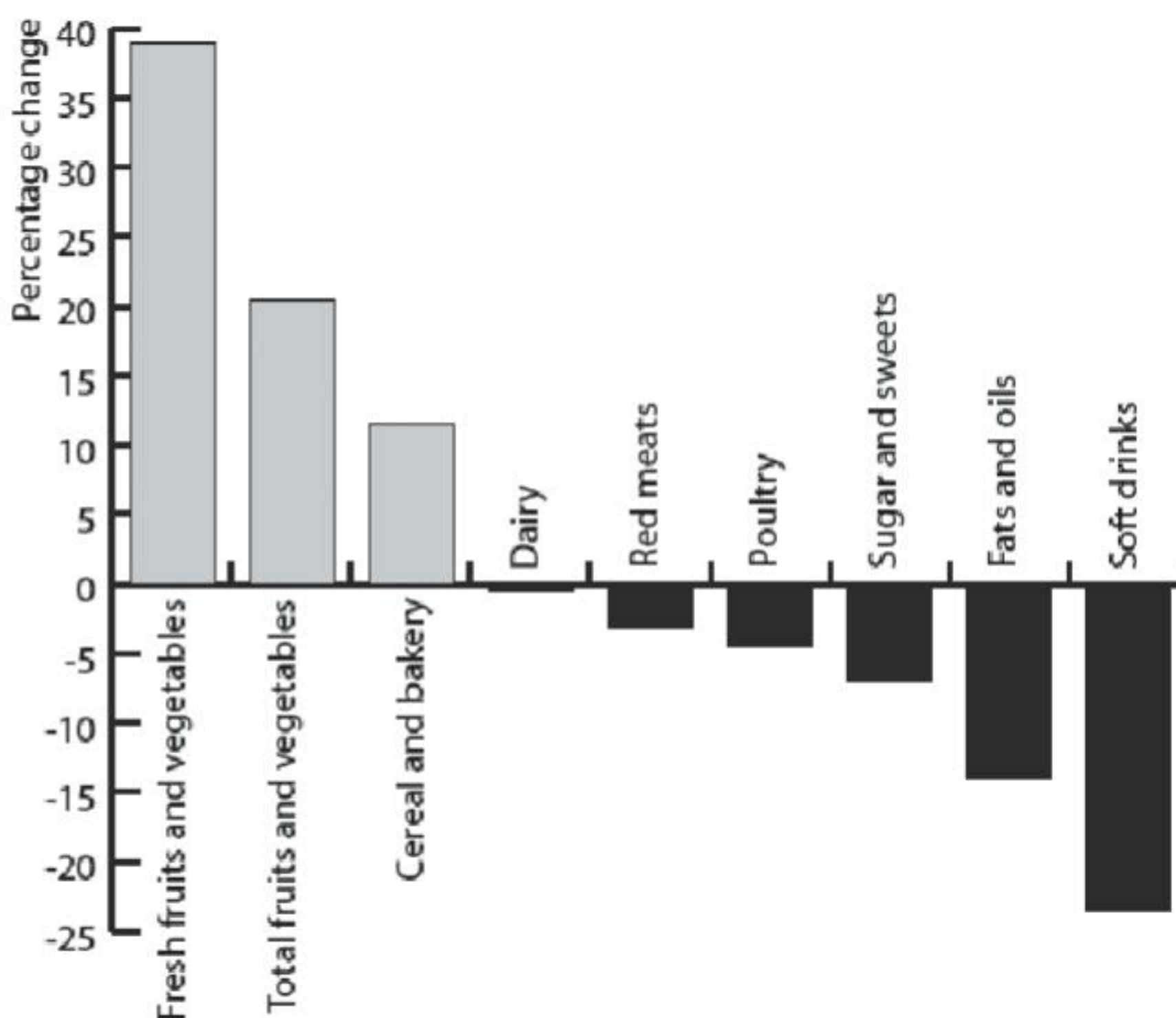
According to the data compiled the Environmental Working Group, the US government has paid out the ears for corn—averaging more than 3 billion a year. In the last 15 years, the US government has sunk \$77.1 billion into the already-flourishing corn-growing business. And this creates loads of excess corn. Corn marketed at a rock-bottom price is easily converted into high-fructose corn syrup and made into candy, soda, juice, packaged cookies, and those ever-controversial Twinkies.

The new challenge is to find novel niches through which to dispose of loads of artificially cheap artificial sugar. "The

game is in figuring out how to transform a penny's worth of corn and additives into a \$3 bag of ginkgo biloba-fortified brain-function-enhancing puffs," said journalist and food industry investigator Michael Pollan.

Strictly speaking, dumping 333 million tons of corn on any healthy population would be a practical impossibility. But with the challenge came a flourish of American ingenuity. A quick scan of the of the FDA-enforced ingredient lists on packaging of popular foods now reveals that most muffins, cookies, and almost every soft drink derive their sweetness from the low-grade sugar substitute. In response to the drastic restructuring of the food market in the United States, firms have developed a massive continu-

**Change in food prices, 1985–2000
(real dollars)**



Source: USDA ERS FoodReview, Vol. 25, Issue 3. Converted to real dollars.



Any US company, now legally defined as a person by the Supreme Court, has specific first-amendment rights to buy decisions from elected and appointed officials.



um of strategies to get it into the blood-streams of US consumers.

Why this is a really big deal

True, engineering high-sugar foods and drinks that soak up all the extra taxpayer-funded corn is pretty evil, but that's only part of the current solution to the too-much-corn "problem." All that high-fructose corn syrup has to have a buyer. And when Coca Cola and McDonald's are done with it, it gets pushed down to the highest bidder - the conveniently massive US government. From there, high-fructose corn syrup is funneled into school lunches for 6-18-year-old children.

Additionally, much of this corn is bought by feed lots and force-fed to cows (who aren't naturally the corn-munching type). Mass-produced cows that have never left the feed lot are fatter and more disease-ridden than their grass-chowing counterparts in the field, but they too soon find their way into school lunches where children with virtually no other choice ingest them.

Many have theorized a direct correlation between the mass consumption of government-subsidized "junk foods," like high-fructose corn syrup and partially hydrogenated soybean oil, and dramatic increases in food-related diseases like diabetes and obesity. A recent study by Princeton University concluded that "long-term consumption of high-fructose corn syrup also led to abnormal increases in body fat, especially in the abdomen," with researchers claiming that "the work sheds light on the factors contributing to obesity trends in the United States."

The US Centers for Disease Control estimates that "approximately 17 percent (or

12.5 million) of children and adolescents aged 2-19 years are obese." The numbers are atrocious for childhood diabetes as well: the American Diabetes Association estimates that 8.3% of the US population has the disease - including 1 in every 400 children under 20. And these trends have both measurably worsened in the recent past.

Many people may scratch their heads at this point. How can government continue to fund trends that so obviously lead to the harm of both its children and the general population? How can these destructive trends be continued?

One answer is that subsidizing major crops like corn and soybeans is an economically viable. After all, thanks to massive subsidization, there are plenty of staple foods available for really cheap in the states.

Unfortunately, assessments of this caliber prove tragically short-sighted. Medical costs also must be figured in to the economic picture here. As Michael Pollan assesses in an article for New York Times: "We're spending \$147 billion to treat obesity, \$116 billion to treat diabetes, and hundreds of billions more to treat cardiovascular disease and the many types of cancer that have been linked to the so-called Western diet."

Those curious about this might do well to inquire about agriculture processing conglomerates like Archer Daniels Midland, which rakes in 43 percent of its total profits in subsidies from the federal government. Companies large enough to do so can buy favorable policies from the US Department of Agriculture; there is virtually nothing to prevent them from doing

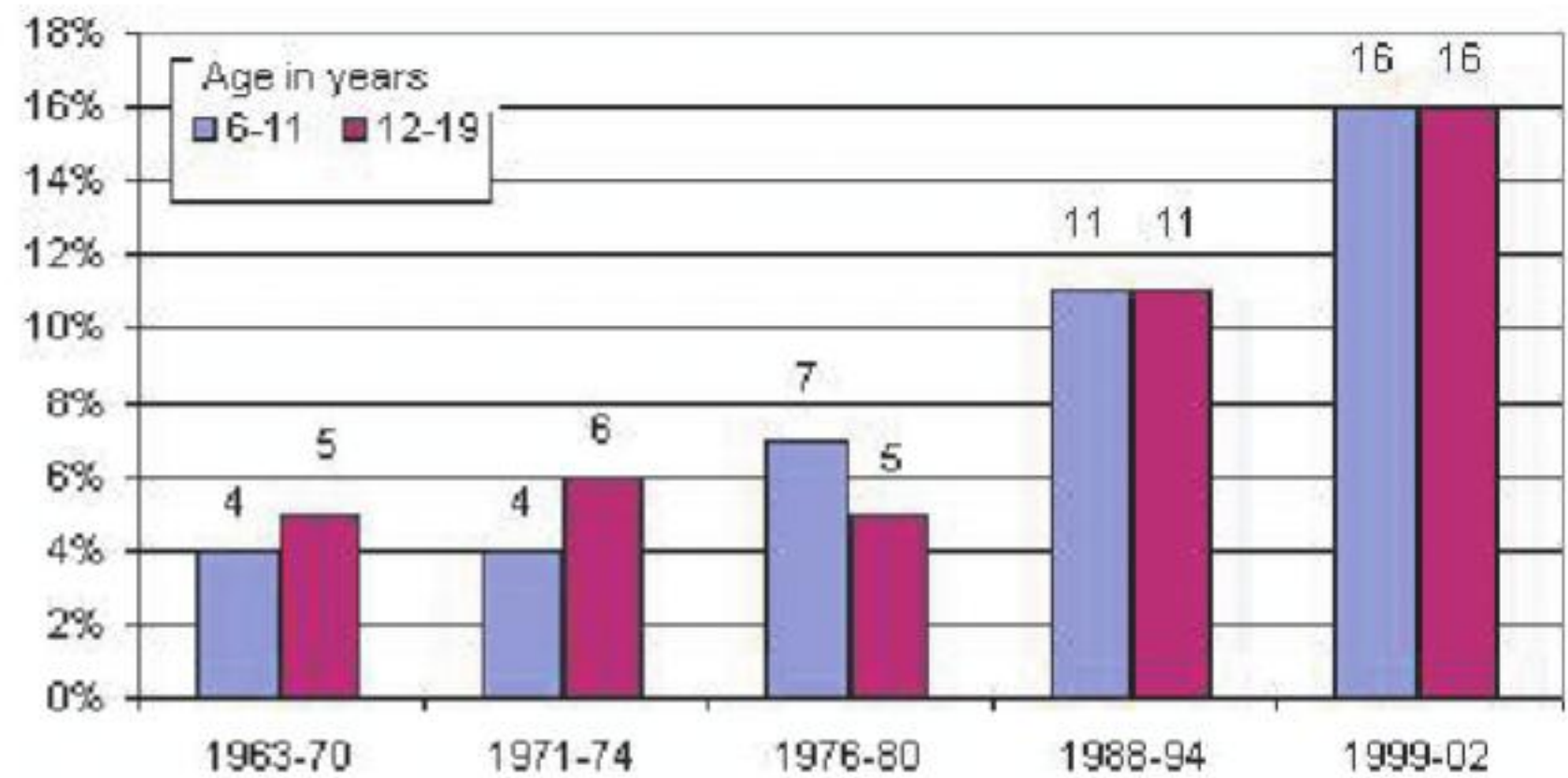
so.

Any US company, now legally defined as a person by the Supreme Court, has specific first-amendment rights to buy decisions from elected and appointed officials. But it's not likely that they need to do so. The Obama Administration's USDA appointments are a slam dunk for big agribusiness: Secretary of Agriculture Tom Vilsack has an official endorsement from officials in predatory seed company Monsanto and he's a partner at the lobbying firm Dorsey and Whitney... And he's running the place!

Wait, can we do something about all this?

It isn't all doom and gloom out there. There are many taxpayers who oppose the US Government's habit of spending tax dollars on corn and soybean subsidies. OSPIRG's student-run campaign is working in cooperation with other groups nationwide to bring these insensible practices to an end. "We just want to make students aware of this issue. That's our main goal for this term - awareness," said Megan Comer, Co-Chairperson of Stop Subsidizing Obesity UO.

Megan Comer sits in a circle of energized and articulate activists, as they playfully brainstorm for a publicity event. "Vampire Twinkie" is tabled, as the committee makes plans for a showing of the documentary King Corn. "We want events that students can see while they're walking to class," she summarizes. "We just want to start putting this issue into conversation and letting people know what's been going on with their tax dollars."



*Thoughts and analysis
on a pending referendum
to expand the*

EMU

by Cims Gillespie

The University has proposed a renovation of the EMU. The building needs it:
there is not enough office space for the number of groups seeking it.

Besides, the building was built riot-proof after Kent State shootings and looks like a brick and cement fortress. The realities of the 21st century demand more uses from the space, but does the University Administration really give a damn about students (the administration building Johnson Hall, is a marble palace, after all)? Is this a benevolent decision from an enlightened management? Of course not. They want the EMU to be a source of revenue. Money-making endeavors have been the primary focus of the design process, to the exclusion of student groups and services.

Student Body President Ben Eckstein told the state legislature that the students need to be asked if they even want a new Union, and a vote was set to decide if students want the renovation. As the vote was set to occur, some students and groups had given input and received promises and assurances of improvements, while the others had not. The design process would have condensed some spaces and eliminated some student group/office combinations. Lots of the design process was dedicated to the food court/shopping mall and the auditorium to take up the East Lawn, but only student representatives were allowed to speak at the User group — the final renovation decision-making body. Various students unions (including the LGBTQIA, several Ethnic Student Unions the Survival Center) felt left out of the process and President Eckstein canceled the vote.

The state would not loan money to the University without students supporting the project. So, in effect, President Eckstein put a halt to the project. He had been in negotiations with the UO Administration to increase student input in the design process, but had regularly told that “we legally cannot do this” by Vice President for Student Affairs Robin Holmes. If Holmes was telling the truth, then the University had broken the law regularly during the con-

struction of the Matthew Knight Arena.

Some student groups, like the Outdoor Program and Club Sports, had felt their voices had been heard and were incensed that the vote was halted. Several student senators and one of the Reps. on the EMU USER group stated that they felt slighted because the AUO president had acted suddenly.

The ASUO president appeared before the Student Senate Nov. 9, and explained that the vote had been delayed over concerns of student groups being excluded from the process.

The Senate agreed to put their backing behind the requests for bodies of student input in the design process of the new student union. The whole Senate, in unanimity, voted to approve these demands item by item. These demands were sent to student groups for approval and many signed on.

With the backing of the ASUO President, Student Senate, Student Groups and Programs, UO Vice President Robin Holmes signed the agreement the day after student signatures were gathered. Although Holmes had previously said “we legally cannot do this,” apparently they could.

The ASUO president has agreed to move forward with an election to decide if students want the EMU renovation, since now there are some basic guarantees of student input.

Money: The University of Oregon has proposed a renovation to the EMU (Erb Memorial Union), student union building. The new renovation would include the worthless capitalist amenities of a retail outlet, and more offices for a food court and a new performance theater to house the Oregon Bach Festival (OBF). The benevolent masters of the University have also seen fit to add a Pub (despite advertisements that this is a dry campus). The new proposal would renovate the building at the cost \$100 per term per student for nearly fifty years — students would shoulder 70 per-


cent of the cost of the building. This new profit-mongering agenda will in turn theoretically benefit students by creating more office space for student unions in the EMU.

True, the students are getting more space for their student unions, but the unions in question have not been consulted. In remote, obscure, all-day meetings, with limited time for input, students are told what they want for the new EMU. This process has left many students frustrated, and unable to find a space to state their groups’ needs.

Student groups today are often growing.

Anticipating their needs in fifty years is difficult, especially because there is not even enough room for these groups now. Students need a safe space for input, to discuss the future needs of their groups.

The new accommodations will meet students’ needs for a student-led input space and will provide a strong voice in the design process for under-represented needs. The remarkable transition from being told what can be done by the UO Administration to telling the administration what must be done is a profound change in the dynamic of student autonomy and shared governance. The Student Government deserves strong praise for their ability to collaborate internally and to stand up for the students’ needs. This is a great example of what a unified student body can do. When the ASUO President, Senate and Student Unions speak with a unified voice, students can control their direction and that of the University.

Most students are paying tuition measured in the tens of thousands of dollars. If we stop paying, the University shuts down. Placed in our hand is a power greater than that of any University bureaucrat. 

Like art?

Take this walk.

by Jessica Svetal

Eugene's trash is Amy Bowers' art.

For four years, she has collected the cardboard signs members of the homeless community discard on the street. "I'm very strict about this - it has to be found on the street," She says. "It's considered trash."

The first sign she picked up was lying on the sidewalk on the corner of 13th and Willamette streets; A veteran's modest request for food was scrawled in permanent marker across the cardboard surface.

"For some people, even if they have something of value to say, they might not be able to communicate it." She says.


Amy was born with a severe hearing impairment. This debility, in addition to her study of English at the University of Oregon, instilled in her a personal interest in the modes of person to person communication. Her interest especially resides in various limitations of communication in society.

Her challenges with interpersonal communication have opened her eyes to the dilemma of members of the homeless population. Many of

these people hold the opinion that a cardboard sign is the only way in which they can communicate with others members of the Eugene population.

Amy's collection has been presented in three art shows. Her first two shows were fundraisers for Sheltercare, a Eugene organization which serves "families who are homeless or at risk of homelessness and adults who have a mental illness or brain injury." She raised fifty five dollars.

Her most recent and final show was displayed at the Wandering Goat Café as a part of October's Last Friday Art Walk. She says she is ready to move on from the cardboard sign project.

Her next artistic endeavor will also be a 'found art' project. She came across a box of old projector slides in her great aunt's attic, and plans to craft a painting from these family snapshots. 



Argus Long presents:

the great
all merge

America, I know your pangs and throws of retail need materialism
I pound and break with you on the shores of nowminute amnesia
I am carved, as you are carved, into stimulus-response
consumer worms
But I have good news, the human spirit will not be denied because
The Great All Merge.

From the denizens of the emerging jobless class
to the young psychic trailblazers downing their first heroic dose
from the organic farmers working earth magic for food sustainability
to the raucous riot girls screaming suck my left one
The Great All Merge

from the visionary visual artists scribing progressive murals in city alleys
to the warrior poets laying down political verse over break beats
from the non profit imagineers feeding the poor and rescuing children from sex slavery
to the wonderfully genderqueer plurality of non-binary whosamawhats
The Great All Merge

from the super geek hacker heroes battling for net neutrality
to the militant environmentalists chaining themselves to old growth forests
from the subversive lawyers fighting the system for social justice
to the gay pathfinders pressing for marriage equality
The Great All Merge

from the homeless families whose lives have been foreclosed
to the immigrant farm workers sacrificing their bodies to keep america fed and their dream act deferred
from the young couples raising their children with love and empathy
to the organizers protesting for righteous causes outside the bounds of free speech zones
The Great All Merge

so to you private banking cartels holding the citizens of this republic hostage with your twisted golden rule,
just because you have the gold, doesn't mean you make the rules
and to corporate controllers swinging through the revolving door of government
and to you lobbyist scumbags filling the coffers of congress with blood money
and to you marketing gurus clamoring for the best new way to sell our love back to us.
And to you Blackwater, and to you Haliburton, and to you Monstanto, and to you Conagra
and to you fbi, cia, nsa, homeland security
know that the blood you squeeze from this stone is your own
because when the great all merge the universe will part like the red sea
and none of your temptations will subvert our love
we will form a more perfect union, a psychic internet of advanced consciousness
and no injustice, no crime against humanity, no illicit mental programming will go unpunished
this is karma, motherfuckers
reap what you have sewn.

Joel DeVyldere presents:

by the dawn's early light

and now a trio of poems by

Rand Gould

wolves

the wolves
will run you down,
the relentless pack
ipping at your heels.
no doubt,
hey'll take the oldest
and youngest first
winnowing the herd,

your turn will come soon enough
and they won't be offering any deals

dust

Time marches on us and over us
it grinds us to dust
with the steel shod boots of eternity.

But the dust rises up
glittering in the sun
itself reflected in the stars.

I sing America...
or maybe I just hum along
while 'freedom's flag' is flowing strong
(as evidenced by bursting bombs)
... or something like that!

God bless America!
(So everything can stay the same,
identical on fruited plains)
Keep chins and noses in the air
to give and get before they share
—and rhythmically inhale that company air—
in parking lots and shopping malls
where trade has made our thinking small
with living shivers bought and sold
the world has grown so fucking cold

media burn

This is the road that leads
to utter desolation and dissolution -
the road to dystopia -
welcome to the buzz of nothing
where everything is always nowhere

Can't put my finger on it -
the keyboard torrent of the tormented -
the Damned speak & sell
but you can never tell
when the checks in the mail

Deriving reality wile doin' a bid
swimming for your life
in a dark too cool to touch
up to your neck in shit happens
where school's never out
and freedom makes slaves of us all

Doin' the town stretched-out
in the flames of the media burn
seizing the déjà view-do -
"The Revolution Will Not Be Televised!" -
film at eleven

See your video chain-sawed
limbless and stumped wasteland
so much pulp for the furnace of the brave
while you surf the waves
streaming to the grave
in a scream of cannibal consciousness

The Hero of reliable-pliable crosses
the battlefield on morphine syrettes and DUst
and catches one in the head
as the drum bangs slowly -
to the beat of their wars, their terror -
while we all fall down!

"The Tar Sands" refers to a place in Canada where crude oil is crushed at extreme pressure out of a dense sand just beneath the earth's surface. The land must be cleared of all life, topsoil ripped up to access the sand, then compressed in huge earthen pits. For each three barrels of oil gained, two are lost in production. These pits are enormous and require gigantic machinery in an area that was once pristine wilderness. The pits leak out huge volumes of waste sludge which kill salmon runs and pollute the waters of indigenous peoples.

The jobs that tar sand extraction creates today will cost lives in the future.



Athabasca Tar Sands - Alberta, Canada

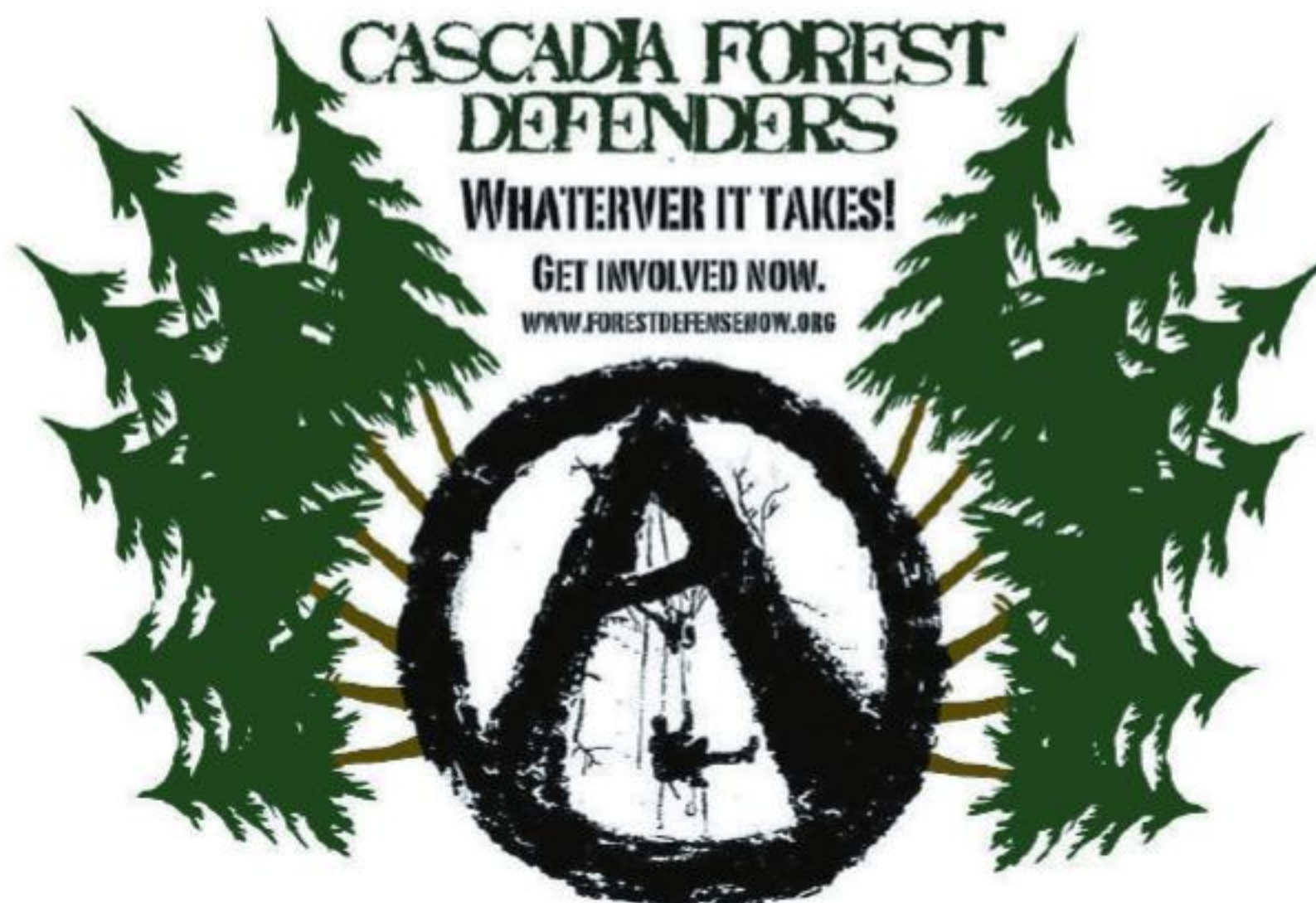
source: Google Earth / Skytruth

Safeway is refusing to work with ForestEthics about cleaning up their transportation footprint. Using fuel from the Tar Sands in their transportation fleet is just plain wrong, and doesn't match Safeway's supposed environmental values. If Safeway doesn't change their ways, toxic water, more dead ducks, and declining caribou are sure results.

Tell Safeway its time to take a stand against the Tar Sands!

For more information visit

FORESTETHICS.ORG/TAR-SANDS



UNSAFEGWAY

Ingredients for destroying life.



28

Special Offers!

Reindeer Steak This is a limited time offer. Save up to \$1.99 lb.

Treat those you love with an entrée of woodland caribou from Northern Alberta.

Woodland caribou have already declined by nearly 50% in the last decade in the Tar Sands region so act fast.

9⁹⁹

lb

Reindeer Steak

Tar Sands Body scrub

Save up to \$2 ea.

Sticky and tar-like, this body scrub will leave you with a sheen that will stay with you throughout the week.

4⁹⁹

16 oz

Bitumen body scrub

TAR
SANDS
SCRUB

Bottle of Toxic Water

Save up to \$1 ea.

Bottled straight at the source of the Tar Sands. Each bottle contains enough toxic chemicals to make you feel like you're right there in the tailings lake yourself. With the lakes growing by 1.8 billion liters each day we can guarantee this low price for years to come!

1⁹⁹
ea

Bottle of Toxic Water



1 Buy 1
Get 1
FREE

Oiled Ducks

Oiled Ducks

Save up to \$5 lb.

This week we've got a great deal on duck, so hurry in today to stock up because the populations are dwindling fast! We skim the tops of tailings lakes throughout the Tar Sands to bring you a great deal on the dirtiest birds around. Delish!



Disclaimer: This is NOT an actual Safeway offer. This is a campaign material from

FORESTETHICS

Student Insurgent
1228 University of Oregon
Eugene, Oregon 97403

PRSRT STD
U.S. POSTAGE
PAID
Eugene, OR
Permit No. 188

CHANGE SERVICE REQUESTED

541.346.3716 | studentinsurgent[at]gmail[dot]com | www.uoinsurgent.blogspot.com



OCCUPY YOUR MIND.
THE REVOLUTION BEGINS WITHIN

THINK FREELY.